

# VOH PANDRA BADE GUNAH KI NAHUSAT AUR USKA VABAL

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## 1. MAALE GANIMAT KO APNI MILKIYAT NA SAMJHE

Jab Islami usul ke mutabik jihad ka silsila jari ho aur dushman ke mukable me kamyabi ho aur uske baad dushmano ka jo maal hasil huva karta he vo maale ganimat karar diya jata he aur usko baitul maal me jama kar diya jata he. Chunanche jo maal ijtemayi taur par musalmano ki milkat huva karta he ye bhi usika hukam rakhta he.

Maale ganimat jab jaati milkat ki tarah ho jaye yani aise amval jo logo ke kharch ke liye diye gaye he hukamran ke pass baitul maal ka kharcha rakha huva he aur uspar vo control kiye huve he puri public ka maal he lekin vo usko jaati maal ke taur par istemal karna shuru kardenga isi tarah masjidon aur madraso ke maal aur isi tarah gaav ke ijtemayi kaamo ke

liye jama kiya huva maal jo zimmedaro ke pass rakha jata he unsab ka yahi hukam he ye badi zimmedari ki chiz he aur adami ko isse bahut zyada bachne ki zarurat he apne aap ko isse bahut zyada bachaye.

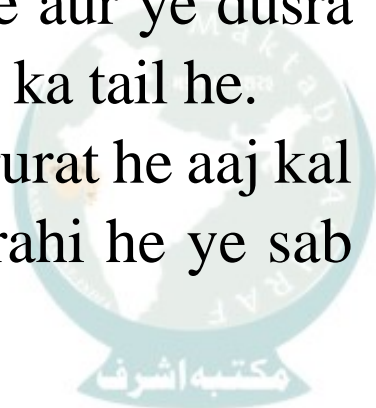
Kitabo me likha he ke ek martaba Hazrat Abu Bakar<sup>(rd)</sup> ke ghar valone darkhavast ki ke ye jo hame vazifa milta he usme to badi mushkil ke saath guzran ho jata he bachcho ki khvahish he ke koyi mithi chiz paka kar khayi jaye to Hazrat Abu Bakar<sup>(rd)</sup> ne kaha ke mera to yahi vazifa he aur mere pass uski koyi gunjaish nahi he agar bachcho ko mitha khane ka shok he to ye jo vazifa milta he usi me se kuchh bachat karke tum uska intezam kar sakti ho.

Chunanche unhone jab dekha ke ye alag se koyi rakam nahi karenge to unhone badi mushkil se bachat karna shuru kiya aur thoda thoda karke bachaqar usse mitha bana liya aur Hazrat Abu Bakar<sup>(rd)</sup> ke saamne bhi pesh kiya to unhone puchha ke ye kaha se aaya? To

unhone bataya ke me is tarah rojana bachati thi aur usi bachat se ye mitha pakaya he to Hazrat Abu Bakar<sup>(rd)</sup> ne farmaya ke malum hota he ke is kadar kam rakam se bhi hamara guzara ho sakta he to apne kaha ke baitul maal se milne vale vazife se is kadar rakam kam kardi jaye.

Hazrat Umar Bin Abdul Aziz<sup>(rh)</sup> ke mutallik likha he ke ek sahab unse milne ke liye gaye Hazrat kuchh hisab kitab likh rahe the jab hisab kitab se farig ho gaye to raat ka waqt tha fir bhi chirag bhuja diya aur dusra chirag roshan kiya un sahab ne puchha apne aisa kuy kiya? Farmaya me sarkari hisab kitab likh raha tha aur ye chirag jo jal raha tha usme tel baitul maal ka tha jab vo kaam khatam ho gaya to mene sarkari chirag bhuja diya aur ab ham dostana guftagu karne jaa rahe he isliye ab us chirag ko jalane ki mere liye ijazat nahi he aur ye dusra chirag jo jalaya usme mera khud ka tail he.

Hame bahut zyada bachne ki zarurat he aaj kal usme badi be-ehteyati hoti jaa rahi he ye sab usi vaid me dakhil ho jayenga.



## **2. AMANAT KO MAALE GANIMAT KI TARAH NA SAMJHO**

Amanat ka matlab aur mafhum bahut aam he ek to amanat vo he jisko ham log aam taur par amanat samajhte he ke aap ko kisi ne koyi chiz rakhne ke vaste di, usi tarah se tijarat ke vaste kisi ko rakam di jaati he.

Aam taur par aaj-kal aisa hota he ke ek ke pass paise he aur dusre ke pass paise nahi he aur vo koyi karobar karna chahta he to paise vala kehta he he bhai mera paisa lo aur kaam karo nafa me ham dono barabar ke sharik rahenge karobar aur tijarat ke taur par kaam karo.

Ab jo adami karobar kar raha he uske pass vo rakam amanat ke taur par huva karti he lekin fir vo uske andar khiyanat karta he nafa bahut hota he lekin batlaya nahi jata aur usko hazam karne ki tadbire ki jaati he aur bhi mukhtalif chize ki tadbire ki jaati he.

Isi tarah kisi ke pass masjid ya madrasa ki rakam rakhi huvi he to vo uske pass sirf hifazat

ke liye rakhi gayi he usme usko kharch karne ka haq nahi diya gaya uske bavujud usko maale ganimat karar dekar kharch karne lagta he.

**Amanat Kiya he?-** Allah ki taraf se amanat ke bare me jo takid ki gayi he is silsile me ayat pesh ki he <sup>(sure nisa p8)</sup> Allah tumko hukam karte he ke amanate unke haqdar tak pohchavo. Is ayat ke shane nuzul ke silsile me mufasssirin ne likha he ke fathe Makka ke mauka par ye ayat nazil huvi.

**Amanat Ki Vusuat-** Arbi zuban ke aetebat se amanat ka mafhum sirf itna hi nahi he balke arbi zuban me amanat ek vasi tarjume ke liye istemal kiya jata he aur usme ye bhi aa jata he vo mafhum ye he ke kisi kaam ko pura karne me kisi par aetebat aur bharosa karna uska naam amanat he.

Ab bharosa karne vale ne jis kaam ko pura karne me aur jis zimmedari ko pura karne me jis adami par aetemat aur bharosa kiya he vo usko pure taur par baja lata he to yu kaha

jayenga ke usne amanatdari se kaam liya goya ek amanat uske havale ki aur vo adami uske aetemad par pura utra aur uspar jo bharosa kiya gaya tha uske mutabik usko anjam diya usme zarra barabar kami aur susti nahi ki to kaha jayenga usne amanat ki adaygi ki.

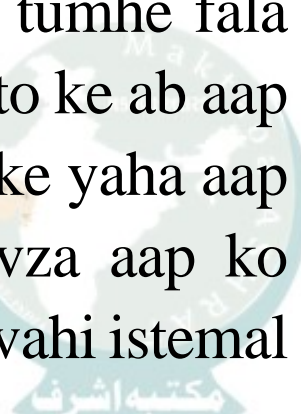
Aur agar usne us kaam ko pura karne me susti ki aur uspar pura na utra to usko khiyanat se tabir kiya jata he jisko ham apni zuban me vishvas kehte he ke agar saamne vala usko pura na kare vishvasghat kare usko khiyanat se tabir kiya jata he aur kisi bhi kaam me kisi ke upar vishvas aur aetemad karna usko amanat kehte he arbi zuban me amanat ka yahi mafhum he.

**Deen Pura Hi Amanat he-** Is amanat se murad pura deen he, Allah ne ye deen insaano ke liye nazil kiya he jo pura amanat he deen ka ek-ek hukam amanat he uski bajvari insaan ko karni chahiye agar isko ada kar raha he to goya amanat ada kar raha he aur agar ada nahi kar raha he to goya amanat ki adaygi me

khiyanat kar raha he balke ulmane likha he ke insaan ka pura jisam amanat he Allah ne hame ye zindagi ata farmayi hamara vujud aur badan ka har parts yani uzav jaise kan, nak, zuban, haath, pau aur ankh ye sab amanat he.

**Mulazimat Me Khiyanat-** Zindagi ke dusre shobe bhi he jinme amanat ka itlak hota he, agar koyi ham par aetamad kare aur ham uske khilaf kare to ye khiyanat kehlayegi maslan aap kisi ke yaha mulazim aur naukar ho, ab dono ke darmiyan jitne waqt ka muhada aur agreement huva utna waqt apne awqat mese taiy karliya maslan rozana subah 8 baje se lekar shaam ko 6 baje tak ke 10 ghante aur darmiyan me 2 ghante ki chhutti he to aath 8 ghante apne malik aur sheth ko baich diye.

Ab sheth ne aap ko kaam sopa ke tumhe fala kaam karna he to goya in aath ghanto ke ab aap malik nahi he balke vo malik he jiske yaha aap mulazimat kar rahe he uska muavza aap ko milne vala he ab ye aath ghante aap vahi istemal





karenge jaha vo malik aap ko batla raha he.

Ab agar kuchh waqt aisa he ke jisme apka koyi dost aa-gaya aur aap uske saath baat kar rahe he ya usme aap news paper padh rahe he ya usme aap kahi dur dusri jagah chale gaye to ye apne khiyanat ki isliye ke ye aath ghante apke nahi the, aap-to tankhvah ke badle me ye aath ghante ka waqt to sheth aur malik ko de chuke he ab usne aap ko jaha istemal karne ka paband kiya he usi me istemal kare agar usme se ek minute bhi aap zaye karenge to ye khiyanat kehlayegi.

**Jisme Amanat Ka Jazba Nahi Usme imaan**

**Nahi-** Huzur ﷺ ka ek irshad mene nakal kiya tha jisme amanat ka jazba naho usme imaan nahi ye imaan nikla hi he amanat se Huzur ﷺ se puchha gaya ke qayamat kab aayegi? To Aap ﷺ ne javab diya ke jab amanate zaye ki jane lage to qayamat ka intezar karo.

Allah taala khiyanat se hamari hifazat farmaye, aur usse puri ummat ko bachne ki taufik ata farmaye, aamin.



### **3. ZAKAT TAX NAHI IBADAT HE**

Zakat jisko tax samjha jane lage yani aaj-kal aam taur par jo log maladar he aur unpar zakat farz he unme se bahut se vo he jo zakat ki adaygi ka ehtemam nahi karte aur unko zakat ke liye maal nikalna aisa mushkil aur tabiyat par boz lakta he jaise ke tax ho. Halake dhai fisad yani 40 va hissa koyi baadi baat nahi he mamuli si chiz he adami agar raza aur raghbat ke saath Allah ki nazdiki dhundhte huve isko ada karenge to badi barkat ka zariya banta he ab logo ka mizaj aisa banta ja- raha he ke fuzul kharchi hazaro aur lakho ki karlenge lekin Allah ke is farize ko ada karne ki taufik nahi hoti uski taraf bhi tavajjuh karne ki zarurat he.

### **Maaldari Ka Meyar Shariyat Ki Nazar Me-**

Jaise hamare yaha hukumato ne garibi ki ek rekha mukarrar ki he ke garibi rekha ke niche fala adami zindagi guzar raha he ye hukumat ki taraf se garibi rekha he aur ek garibi rekha shariyatne bhi mukarrar ki he to ye nisab jiske

pass he vo shariyat ki nigah me Maaldar he aur vo Maaldari ki rekha he usse niche vala garib samjha jayenga to nisab ke malik par zakat wajib aur vo bhi bahut kam dhai fisad yani 100 me dhai rupiya he.

**Shariyate Mutahara Ka Zakat Wajib Karna Bando Par Ehsan He-** Aaj to dekhenge ke markazi hukumat aur subai hukumat aur saher ki jo corporation he unki taraf se jo mukarrar kiya jata he uski mikdar kai-kai percentage% hoti he adami ki jo kamai hoti he usme se 40%, 50%, 60%, to ussi me nikal jata he

Lekin shariyate mutahara ne zakat ki jo mikdar mukarrar ki he vo intehai kam he fir hukumat ki mikdar bhi kaisi he jaise income tax he ki jiyu-jiyu kamai badhti jayegi uske aetabar se uske percentage% bhi badhte jayenge jab ke shariyat koyi percentage% nahi badhati apke pass ek lakh rupiya he tab bhi dhai percent% he aur dus crore aur arbo rupiye he tab bhi appar dhai percent% he dekhiye kitni aasani he

yani ek mamuli si mikdar aur maangne vala bhi kon Allah jisne hame ye maal diya.

## **Saudagari Nahi Ye Ibadate Khuda he-**

Hame zakat ka jo hukam diya gaya he usko puri khush dili ke saath puri ragbat ke saath shok aur zok ke saath pura karna chahiye kon maang raha he? Jis waqt zakat nikal raha ho to uska istehzar kiya jaye ke me Allah ke liye nikal raha hu me Allah ko de raha hu.

Hadees me aata he ke jab koyi adami apni zakat ka maal kisi garib ko deta he to vo maal pehle Allah ke haath me jata he fir vo maal garib ke haath me pohachta he bahut se log zakat ki adaygi ke waqt apna chehra bigadte he aur jin ko diya ja-raha he unki taraf se nagavari ka izhar karte he (na-auzubillah) ye to badi khatarnak chiz he ye koyi ehsan nahi he aap to Allah ka hukam pura kar rahe he bhai kisi ka ham par mutalba he kisi ke ham par so rupiye he usne ham ko kehlvaya ke mere tumse jo so rupiye lene ke he vo fala ko de do to kiya usko

nagavari samjhenge apne sir par koyi shikan dalenge? Nahi dalenge vo dekhega to kiya samjhenga itna to khyal rakhenge.

#### **4. ILM DUNYA TALAB KARNE KE LIYE SIKHA JAYENGA**

Aaj-kal dekha jata he ke hamare muashare me log dunya ko hi tarajih dete he aur niyat bhi hamari sahi nahi isi tarah ilm hasil karte he to usme bhi niyat me kami aa-jaati he. To fir us ilm se logo ko kiya fayda hoga, jo ilm naam o namud aur shoharat ke liye hasil kiya jaye vo ilm na usko fayda dega aur na logo ko usse fayda pohchenga aur yaad rahe ke ilm ke bare me kal qayamat ke roj puchha jayenga ke ilm hasil to kiya lekin kiya amal kiya?

Ek alim Allah ke diye huve ilm ko faila raha he Allah taala ki taraf se usse puchha jayenga hamne ilm diya tha to kiya kiya? Vo kahenga Allah padha aur padhaya aur uski khub tarvij aur ishat ki aur logo ko khub sikhaya din ke karib kiya davate di Allah taala ki taraf se kaha

jayenga ye isliye tha ke log kahe ke bada alim aur bada kari he. (Mishkat, Muslim)

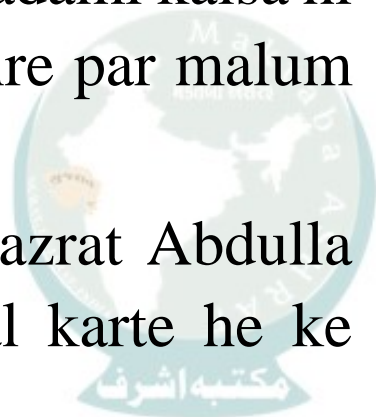
To dekhye yaha ye koyi duniyavi amal nahi he balke deeni amal he aur is waqt dunya me oonche oonche jo amal ho sakte he unme se he lekin niyat durust nahi thi aur jazba sahi nahi tha isliye us amal ke upar bajaye uske ke savab milta aur jannat ka faisla hota jahannam ka faisla kar diya gaya, amal me zahiri shaqlo surat he sab he lekin andar ka mamla kharab tha isliye usko bajaye savab milne ke saza huyi.

Ek to ye batlaya he ke adami gunaho ki vajah se ilm se mehrum ho jata he aur dalil pesh ki ke Hazrat Imam Malik<sup>(rh)</sup> ki khidmat me Imam Shafe<sup>(rh)</sup> talabe ilm ke liye hazir huve chand din unki khidmat me rehkar vapis jane lage to Imam Malik<sup>(rh)</sup> unko takid farmayi ke me dekh raha hu ke Allah ne tumhare dil me ilm ka ek nur dala he gunaho ke zariye se us nur ko bujha mat dena mita mat dena goya gunaho ki vajah se adami ilm se mehrum rehta he rozi se

bhi mehrum hota he.

Abhi me Huzur ﷺ ka irshad nakal kar chuka ke mashiyat ke irtikab ki vajah se adami rozi se mehrum ho jata he aur gunah ka irtikab karne ki vajah se Allah ki jaat se usko vehshat aur gabhrahat hone lagti he aur logo se bhi vehshat hone lagti he khas kar jo log nek aur ahlullah hote he unke pass jane se uske dil me ek khas kisam ki vehshat si paida hoti he unki khidmat me hajri se adami jo barkate hasil karta he vo apne gunaho ki nahusat ki vajah se usse bhi mehrum rehta he aur us gunah ki vajah se uske dil me zulmat chha jaati he aur us zulmat ka asar uske chehre aur ankho par ata he chunnache gunehagar adami kitna hi hasin aur jamil kiyu naho uske chehre par ek siyahi si malum hoti he aur nek adami kaisa hi savla ho lekin ek nur uske chehre par malum hota he.

Hazrat Abdulla Bin Umar<sup>(rd)</sup> Hazrat Abdulla Bin Masaud<sup>(rd)</sup> se rivayat nakal karte he ke



Huzur ﷺ ne farmaya ke insaan ke pau qayamat ke din Allah ke saamne se hat nahi sakenge jab tak in paanch chizo ke mutallik saval na kiya jaye:-

(1) Umar kaha guzari kaha kharch ki. (2) Javani ke mutallik ke javani ki takato ko kaha lagaya. (3) Maal kaha se aur kaise kamaya aur kaha kharch kiya. (4) Aur maal kaha aur kaunsi jagho par kharch kiya. (5) Aur jo ilm sikha uspar kiya amal kiya.

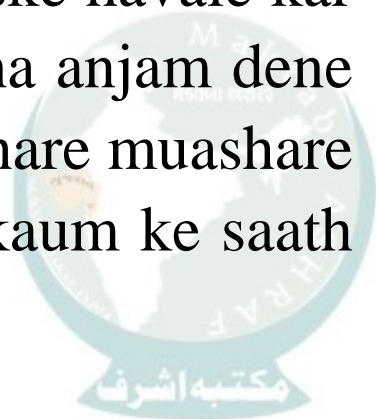
Ilm Allah ki amanat he jo ehle ilm he unko ye baat bahoshi ke saath sunleni chahiye ke jisko bhi Allah ne ilm ki daulat ataa farmayi he kal qayamat ke roj Allah ke yaha saval hoga ke kiya amal kiya aur is ilm ka kiya haq ada kiya? kitne logo tak pohchaya? Ilm amanat he, jis roj apne ilm hasil kiya tha us roj Allah ke Rasool ﷺ ki taraf se aap ko hukam de diya gaya tha ke is ilm ko felavo.

Hazrat Muaz<sup>(rd)</sup> ka bilkul aakhri waqt sakrat ka ruh kabz hone ka waqt aaya to bade ehtemam



ke saath logo ko jama farmaya aur farmaya ke ek hadees Huzur ﷺ ki he jo aaj tak mene apke saamne rivayat nahi ki aaj me dekh raha hu ke mera dunya se jane ka waqt karib aa-gaya he isliye ye hadees baya kar raha hu taake me Allah ke Rasool ﷺ ki sunayi hui is vaid ke tahat dakhil na ho jau ke jo ilm kisi ke pass he aur vo usne chhupaya to use jahannam ki aag ki lagam pehnai jayegi uske baad unhone ye hadees sunayi ke jiska aakhri kalma lailah illallah ho vo jannat me dakhil ho jayenga.

Hadees me aata he, Huzur ﷺ farmate he ke Allah ne kisi ko musalmano ke kaam ka nigran banaya ho aur vo is kaam me se kisi kaam ki zimmedari kisi aise ko havale kare ke usse achchha is kaam ko anjam dene vala maujud he yani vo kaam aap-jiske havale kar rahe he us kaam ko isse achchha anjam dene vala shaqhs tumhare andar tumhare muashare me maujud he to us adami ne kaum ke saath khiyanat ki.



Mutavalliyo aur mohtamim ke vaaste isme tambih maujud he ke aap-aise adami ko koyi kitab denge koyi zimmedari havale karenge ke usse zyada salahiyat vala adami maujud he aur tumne isko kitab isliye di ke uska tumhare saath talluk zyada he to apne khiyanat se kaam liya he.

### **5. Maa Baap Ki Nafarmani Aam Ho Jayengi**

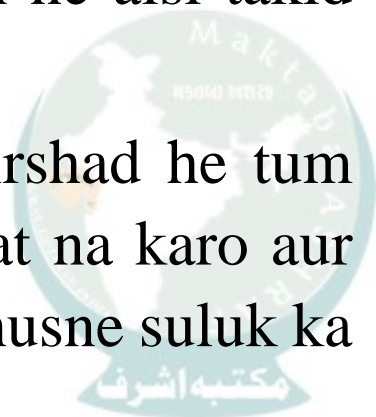
Maa Baap ki nafarmani bhi Allah ke azaab ko lane ka sabab he aaj-kal hamare maashre me ham log dekhte aur sunte he ke baaz log apne Maa Baap ke saath kaisa kaisa suluk karte he kiya kiya nafarmaniya karte he aur rozana is unvan par vakiyat sunte he ke fala ne ye kiya aur falane ne apne Maa Baap ko sataya.

Vo Maa Baap jo uske bachpane me uski har chiz ko bardasht kiya uski har zid ko pura kiya aur aaj bada ho ke Maa Baap ke saath bura suluk karta he bhala socho ke agar ham koyi chiz mehnat karke banaye aur fir usko koyi tod de to hame kaisa gussa aata he aur hamare

dil me kitni taklif hoti he to thik isi tarah Maa Baap ne bhi hame bada karne aur hame kuchh banane, hame kuchh sikhane me apna sab kuchh luta diya aur khub kurbaniya di hamare liye ke mera beta bada ho kar kuchh bane aur fir beta uske baad unko galiya de unko sataye nafarmani kare to unke dil me kaisa guzrenga unka kiya haal hoga vo to vahi jan sakte jo apne bachcho ko bada karte he aur Maa Baap ko satane vale par Allah ka kahar barasta he uski musibate aati he to Allah hame Maa Baap ki sahi kadar karne ki taufik ataa farmaye.

Maa Baap ke hukuk ki taraf Huzur ne mutavajje farmaya vaise Maa Baap ke hukuk ka mamla badi ehmiyat rakhta he Quran me Allah ne uske mutallik aisi takid farmayi ke kisi aur chiz ke mutallik Quran ne aisi takid nahi farmayi.

Sure Bani Israil me Allah ka irshad he tum Allah ke alava kisi aur ki ibadat na karo aur Maa Baap ke saath bhalayi aur husne suluk ka



mamla karo Allama Kurtubi<sup>(rh)</sup> jinki tafsir mashhur he vo farmate he ke is ayate karima me Allah ne apni ibadat ke saath Maa Baap ke saath husne suluk ka hukam diya he. Isse malum hota he ke jaha Allah ne apni ibadat ka hukam diya vahi Allah Maa Baap ke husne suluk aur bhalayi ka hukam kiya he.

Issi tarah Sure Lukman me Allah ne apne shukr ada karne ke saath Maa Baap ke shukr ko joda ke tum mera shukr ada karo aur apne Maa Baap ka bhi shukr ada karo dekho is surat ki ayat me Allah ne apne shukar ke saath saath Maa Baap ki shukrguzari ko bhi zaruri karar diya ye uski ehmiyat batla rahi he ke Maa Baap ke saath achchha suluk kiya jaye.

Ek hadees me Huzur ﷺ ka irshad he ke jo farmabardar beta apne Maa Baap ki taraf rahmat ki nazar se dekhta he to uski har ek nazar ke badle me Allah makbul haj ka savab uske namaye amal ke andar likh dete he. Ye irshad sun kar Sahaba<sup>(rd)</sup> ne arz kiya ke agar

koyi adami din me 100 martaba is tarah mohabbat ki nazar se dekhe to kiya Allah usko har nazar ke badle me makbul haj ka savab ataa farmayenge?

To Huzur ﷺ ne jawab me irshad farmaya jee-ha Allah ki shaan to bahut badi he uski jaat to badi pakiza he uske khazane me koyi kami thodi he insaano ke pass jo he vo khatam ho jata he Allah ke khazane to aise vasi he jab se kainat paida ki he tab se apni makhluk ki zarurat ko pura kar raha he aur uski bakhshish ka silsila jaari he aur uske khazane me koyi kami nahi.

## **6. BIWI KA GULAM AUR MAA KA NAFARMAN**

Adami apni biwi ki farmabardari kare aur maa ki nafarmani kare biwi ki baat manta he aur maa ki baat nahi manta aaj-kal mahol aisa hi hota ja- raha he ke biwi ki baat suni ja- rahi he aur maa ki baat par koyi dhyan nahi diya jata bade afsos ki baat he Allah maa ki nafarmani se hamari hifazat farmaye.

Shahar Bin Hosab kehte he ke ek martaba ek basti ke pass se mera guzar huva basti ke aakhir me kabrastan tha me vaha pohcha to dekha ke ek budi aurat vaha ek charpai par beth kar sut kat rahi he aur ye asar aur magrib ke darmiyan ka waqt tha achanak kiya dekhta hu ke ek kabar fati aur usme se ek adami navjavan jaisa uska adha jisam to insaan ki tarah lekin chehra gadhe ki tarah tha nikla teen martaba gadhe jaisi awaaz nikali fir dobara kabar me chala gaya kabar bandh ho gayi.

Logo ne puchha ke aap us budiya ko pehchante he? Mene kaha ke nahi pehchante kaha ke ye jo apne abhi kabar se jis javan ko nikalte huva dekha ye uski maa he vo sharab pikar aaya karta tha to maa usko samjhati thi ke beta tu ye kiya karta he tu Allah ki nafarmani mat kar sharab mat pi Allah se apne gunaho ki tauba karle to vo javab me ye kehta tha ke kab tak gadhe ki tarah bolti rahengi.

Ek din asar ke baad uska intekal huva to logo

ne yaha dafan kar diya jis din se dafan kiya he rozana ye manzar log dekhte he.

## **7. DOSTO PAR SAKHAVAT AUR BAAP KE SAATH ADAVAT**

Apne dost ke saath bhalayi ka mamla kare aur achchhe suluk ka mamla kare aur baap ke saath beragbati ka mamla aur badsuluki kare aaj-kal ye baat dekhne me aa-rahi he ke dosto ki davate ho rahi he party-ya ho rahi he aur baap zaruratmand aur mohtaz he lekin uski taraf beta tavajjuh nahi karta ye baate aam hoti ja-rahi he.

Kehne ka matlab ye he ke adami dusro ke liye bhalaiya karta firta he dosto ke pichhe apna sab kuchh laga raha he lekin apne baap ke liye kuchh nahi karta jisne puri zindagi gaade pashine ki kamaai aur mehnat karke uske pichhe khapai aur usko bada kiya ab vo bada ho ke apne baap ko bhul raha he ye kitni badi na insaafi he aur apne hi baap se dushmani kar raha he ye bahut khatarnak chiz he ye Allah



ko naraz karne vali baat he isse ham ko bachna chahiye.

Deoband me ek sahab ne ek kissa baya kiya Hazrat Maulana Arshad sahab ki zuban se suna ke ek dukan darne mujh se kaha ke fala dukan par jo budha betha he ye dukan uske baap dada ke zamane se chali aa-rahi he ek martaba ye shaqhs apni javani ke zamane me aaya aur apne baap ko haath se pakad kar niche ki taraf khich kar nali ke andar dal diya uske baad uski shaadi huvi aur aulad me uske yaha sirf char betiya thi koyi beta nahi tha.

Uska ye vakiya mere dil aur dimag me ghumta rehta tha me sochne laga ke mene ulma se ye baat sun rakhi he ke jo adami apni maa ya baap ke saath bura suluk karta he to uski aulad uske saath vahi mamla karti he usne apne baap ke saath ye mamla kiya tha aur uska koyi ladka to he nahi vo adami kehta he ek din mene dekha ke uski char ladkiyo mese ek ladki burkha pehan kar aayi aur us budhe

dukandar ko ussi tarah haath pakad kar niche giraya jaise usne apne baap ko giraya tha aur nali me dal diya.

Isliye arbi me kahavat he jiska Tarjuma he ke bhai jaisi karni vaisi bharni jaisa dunya me Maa Baap ke saath karoge Allah dunya me bhi vo mamla uske saath karvayega jo mamla usne apne Maa Baap ke saath kiya Allah pak puri ummate muhammadiya ki hifazat farmaye aur Maa Baap ki kadardani nasib farmaye.

## **8. MASJIDO ME DUNIYAVI BAATE BULAND AWAAZ SE HONE LAGEGI**

Ye buraai bhi aam hoti ja-rahi he log namazo se farig ho kar masjid me hi beth jate he aur baate karna shuru kar dete he agar koyi deeni zaruri baat he to thik he apni duniyavi baato ke liye masjido me na bethe bahar chale jaye agar koyi mamla pesh aya ho us waqt bhi masjid hi me shor bakor hone lagta he ye badi khatarnak chiz he adami ki naikiyo ko barbad

karne vali chiz he, aisi harkato se hame bachna chahiye kiyu ke masjid Allah ka ghar he aur Allah ke ghar ka ehtram har musalman par zaruri he.

Aaj-Kal log Mobile phone chalu rakh kar aate he aur vo namaz ke darmiyan me bajne lagta he aaj se kuchh zamana pehle agar koyi adami ye kehta ke masjid me music bajega to ye baat logo ko samajh me na-aati koyi tasavvur bhi nahi kar sakta tha ke aisa bhi ho sakta he lekin aaj ho raha he log Mobile phone chalu rakh kar aate he aur namaz ke darmiyan bajne lagta he aur puri masjid ke namaziyo ki namaz kharab ho jaati he unke liye Allah ki taraf se kitna sakht mamla ho sakta he uska andaza nahi lagaya ja sakta.

Ek sahab ne ek apahiz adami ko dekha jo chalne se mazur tha unhone puchha bhai kiya baat he? Usne kaha ek martaba Huzur ﷺ namaz ada farma rahe the me saamne se guzar gaya uspar Huzur ﷺ ne farmaya hamari namaz

ko kat diya yani namaz ki tavajjuh khatam kardi Allah uske nakshe ko kate us waqt se me chalne se mazur ho gaya. (Musnade Ahmad)

Huzur ﷺ ne masjid ko Allah ka ghar karar diya aur jaisa ke hadees me aata he Huzur ﷺ ne ye bhi farmaya ke masjide to aakhirat ke bazar he ke masjide aakhirat ke bazar he jaise dunya ke bazar he ke log vaha jakar dunya hasil karte he thik isi tarah aakhirat hasil karni ho to usko masjid ke andar aakar ke masjid vale amal karne padenge to vo aakhirat vala nafa kamayenga aakhirat ki daulat hasil karenge jaise log dunya ki bazaro dunya hasil karte he.

Fir aaghe farmate he ke jo shaqhs masjid me dakhil hota he vo Allah ka mehman ban jata he Allah ki taraf se uski mezbani magfirat ki shaqal me ki jaati he jaise koyi shaqhs jab kisi ke yaha mehman hota he to mezbani khana ki mezbani karta he khana khilata he to yaha Allah uski mezbani uske gunah ko maaf karke karte he aur jaise jab kisi ke yaha jab koyi

mehman aata he to aam khane ke saath koyi khas chiz bhi mehman ke ikram me pakaai jaati he khususi item to uske liye bhi Allah ki taraf se khas ehtemam kiya jata he aur uska ezaz kiya jata he ye goya uske liye ek tohfa he goya yaha aakar adami Allah ka mehman banta he aur bhala koyi shaqhs kisi ke yaha mehman ban kar aaye to kiya vo mezbani ke liye kisi kisam ki taklif pohchane ka zariya ban sakta he.

To matlab ye he ke masjid aakhirat ki nekiya kamane ka ek zariya he isliye kaha gaya ke masjide aakhirat ke bazaro mese ek bazar he.

Masjid ka ek adab to ye he ke jab koyi adami masjid me aaye to Allah ke zikar me mashgul hona chahiye Huzur ﷺ farmate he ke jab tum log jannat ke bagicho aur jannat ki kayariyo par se guzro to charliya karo yuhi na guzar javo jaise janvar ki adat hoti he ke jab ghas char ne vali jagah se guzarta he to do ek martaba apna mooh marhi leta he yuhi nahi

jata isi tarah jab tum jannat ki kayariyo ke pass se guzro to yuhi na guzar jawo balke kuchh char liya karo to Sahaba ne puchha ke Ae Allah ke Rasool ﷺ ye jannat ke bagiche aur kayariya kiya he? To Huzur ﷺ ne farmaya ke masjide jannat ki kayariya he fir Sahaba<sup>(rd)</sup> ne puchha Ae Allah ke Rasool ﷺ charna kiya he? To Huzur ﷺ ne farmaya **‘subhanallahi valhamdu lillahivalailah illallahu vallahu akbar’** yani mukhtalif azkar ke zariya masjid me beth kar Allah ko yaad karna ye goya usme charna he usse fayda uthana he ye bhi masjid ke adab mese he.

Adami jab masjid me jaye to vaha namaz me mashgul ho Quran ki tilavat me mashgul ho Allah ke zikar me mashgul ho ye masjid ke adab mese he masjid ke hukuk ki adaygi mese he uska ehtemam hona chahiye, masjid ki chize bahar na le-jaye aur masjid ki chizo ka galat istemal na kare in sab chizo par Allah hame amal ki taufik ataa farmaye, aur masjido

ki sahi kadardani nasib farmaye.

Adami apne aap ko duniyavi baato me mashgul na kare Huzur ﷺ ne masjid me duniyavi baate karne se mana farmaya he Huzur ﷺ farmate he ke ek waqt aayega ke masjid ke andar log beth karke dunya ki baate karenge aise logo ke saath tum mat betho Allah ko aise logo ki koyi zarurat nahi he goya ye masjid ke andar dunya ki baate karna Huzur ﷺ ne usse mana farmaya he.

Allama Ibnul Ilham<sup>(rh)</sup> ne ek rivayat nakal ki he ke masjid ke andar baate karna ye naikiyo ko is tarah khaata he jaise aag lakdiyo ko khaati he aur unhone likha he ke jaiz aur mabah baate bhi bila zarurat masjid me karenge to ye makruh he aur gunah ka kaam he apne aap ko is tarah masjid me baato me mashgul karne se bachna chahiye.

Allah hamari hifazat farmaye, aur aisi harkato se bachaye.





## **9. ZALIM JABIR AUR BAD-AKHLAK KO SALAM-O IKRAM KARNA**

Kisi aadmi ka ikram aur uski izzat uski shararat aur buraai se bachne ke liye ki jaye jaise ek sharkas aadmi he aap-usko salam nahi karenge to kuchh na kuchh nuksan pohchane ka khauf he ye chiz aam ho gayi he sharif log apna mooh chhupa kar apne gharo me bethe huve he aur badmash kisam ke log khullam khulla ghum rahe he aur log unhi ko salam kar rahe he isliye ke ye jaante he ke agar usko salam nahi karenge to hamare uppar afat ayengi.

**Vo Aadmi Badtar He Jiska Ehteram Uske Sharse Bachne Ke Liye Kiya Jaye-** Ek aadmi he jisme koyi khubi nahi he lekin log uske bare me ye sochte he ke agar ham uske saath izzat aur ehteram ka mamla nahi karenge to vo ham ko nuksan pohchayega uski taraf se khatra he ke vo kisi pareshani me dal de kisi vabal me mubtela karde to uski taraf se

jo ye khatrat lahik he uska mizaj aisa he log jaante he ke bada khatrnak kisam ka aadmi he aur agar usko ham salam nahi karenge uski izzat ham nahi karenge uska adab aur ehteram nahi karenge to pata nahi vo hamare saath kiya mamla kar dale hamara jina dobar ho jaye hamare liye mushkilat paida ho jaye to uske un jaraim aur harkato ki vajah se jo andesha he. Ab achchhe achchhe log jab vo saamne aata he to usko salam kiya ja- raha he vo jaanta he ke usme koyi aisi baat nahi he ke jiski vajah se uske saath aisa behtarin izzat aur ehteram vala salam kiya jaye vaise salam to har ek ko karna he lekin izzat aur ehteram vala salam jo he vo uska haqdar nahi, aur izzat aur ehteram ka mamla vo isliye kar raha he ke vo jaanta he ke agar me uske saath aisa mamla nahi karunga to pata nahi mere saath kaisa bura suluk karenge aur kaisi musibat me dal dega.

**Sahibe Kamalat Izzat Ka Haqdar He-**  
 Huzur ﷺ farmate he ke aadmi ka ikram aur

izzat ki jaye uske shar aur buraai ke dar se nahi, yani log kisi aadmi me koyi khubi he koyi kamal he koyi achchhi baat paayi jaati he to uski vajah se log uske saath izzat aur ehtheram ka mamla karte he kisi ko Allah ne ilm de rakha he salah aur takava de rakha he buzrugi se vo malamal he aur koyi achchha vasaf uske andar maujud he to uski un khubiyo ki vajah se log uski izzat aur ehtheram karte he aur karna bhi chahiye vo apne kamalat ki vajah se aur apni un khubiyo ki vajah se us baat ka haqdar he ke uske saath izzat aur ehtheram ka mamla kiya jaye.

## **10. KAMINE KO SARDAR BANANA**

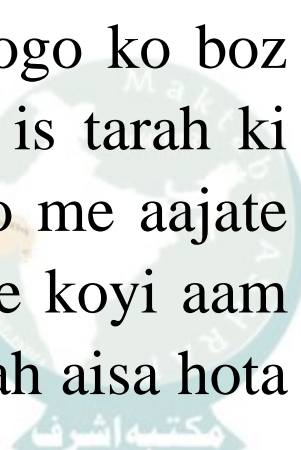
Logo ka sardar aur leader kamina aadmi hoga yani kaum ka kamina aadmi sardar aur leader banega ye chiz bhi aam ho gayi he vaise bhi hamare yaha to O.B.C valo ke liye stage makhsus ki ja-rahi he aur vahi badhte jaa-rahe he ham apni ankho se dekh rahe he.

Aaghe Huzur ﷺ irshad farmate he ke kaum ka

sardar aur leader aur uska bada ek razil aur kaum ka ek dam badtar aadmi ho aise badtar aadmi ko sardar bana diya jaye ye bhi ek alamat musibato ke utarne ki Huzur ﷺ ne batlayi he.

ab dekh lijiye is zamane ke andar jo mansab aur ohde he aur is tarah ke jo kaam he vo aiso ke havale kiye jaate he ab is tarah ke kaamo me aise logo ka intekhab dhire dhire amal me laya ja-raha he sharif log ek taraf hote ja-rahe taake jab kisi jagah general meeting hoti he log jama hote he aur vaha par kisi ko apna bada muntakhab karne ka waqt aata he to aise mauka par sharif log mooh chhupate firte he is dar se ke agar ham yaha aaghe bade to pata nahi hamare saath kaisa mamla kiya jayenga.

Aisi surat me jo log aise he ke logo ko boz lagte he vo aaghe aa-jate he aur is tarah ki zimmedariyo ke kaam unke hatho me aajate he bahut si jagah aisa hota he, me koyi aam hukam nahi laga raha hu baaz jagah aisa hota



he, kehna ye chahta hu ke ab ummat ke andar ye chiz badi ja-rahi he zahir he ke Huzur ﷺ ne jis chiz ki peshingoyi farmayi he vo ho kar hi rahengi.

hame apne aap ko bachana he hadees ke andar ye jitni alamate is kisam ki bayan ki jaati he unke mutallik ulmane likha he ke ek to vo alamate he jin se bachna hamare ikhtiyar me he unse apne aap ko bachna zaruri he aur jo hamare ikhtiyar me nahi he unse koyi bahas nahi he.

Huzur ﷺ farmate he ke zimmedari ke aham aur bade kam kam ke kamine aur zalil kisam ke logo ke havale kiye jayenge ye bhi goya ek chiz he jiske natije me ummat azmaisho me mubtela hogi.

Is mauka par mufasssirin ne likha he ke ye jo ohde aur mansab aur zimmedariya he aur logo ko mukhtalif mansab aur zimmedariya di jaati he ke hukumat ka fala kaam he aur fala ohda aur mansab he vo fala ke havale he ye jitne

mansab aur ohde he ye sab Allah ki taraf se amanat he jin logo ko ye ikhtiyarat he ke vo ohde aur kaam logo ke havale kare to vo aise logo ke havale kare jo uske laik ho nahak ke havale na kare ye ohde aur zimmedariya nahak ke havale karna bhi amanat me khiyanat he, to hame bhi jab koyi intekhab ka waqt aaye to soch samajh ke raai aur mashvera dena chahiye.

Huzur ﷺ ne irshad farmaya ke jiske havale ohde supurd karne ki zimmedari ho aur usne kisi aise aadmi ko diya jo uska ahal nahi he halake uske mukabale me us kaam ki ahaliyat aur salahiyat rakhne vala shaqhs maujud he to us aadmi ne Allah aur Rasool aur tamam mominin ke saath khiyanat ki isliye ye bhi zaruri he ke zimmedari jiske havale ki jaye vo uska ahal ho us kaam ki usme salahiyat ho uska ehtemam karna zaruri he.

## **11. KHULE AAM SHARAB PI-JAYEGI**

Huzur ﷺ ne irshad farmaya sharab khule aam

pee-jane lagegi ye bhi ek aisa kaam he ke jab ummat usme mubtela hogi to vo azmaish ka shikar hogi ibtedae Islam me sharab ke upar pabandi nahi thi aur arab log sharab ke bade aadi the bade shokin the unke yaha arbi zuban me sharab ke liye bahut sare alfaz he jo sharab ke matlab ko batlate aur zahir karte he balke baaz tarikh likhne valo ne likha he ke jab bachcha paida hota tha to uske mooh me sabse pehle sharab tapkai jaati thi aur sharab ko vo bada achchha samajhte the, uske bad jab Islam aaya to sharab par dhire dhire control kiya aur batlaya ke is sharab me fayade se zyada nuksanat bahut he.

**Deene Islam Insaani Fitrat Ka Lihaz Karke Ahkam Deta he-** Shuru Islam me sharab ki hurmat aur mumanat ka hukam nazil nahi huva tha istemal ki jaati thi jab Hazraate Muhajirin hijrat karke Madina Munavvarah gaye us waqt bhi sharab ka silsila jari tha albatta har daur me har zamane me kuchh samajhdar log hote he jo aisi nuksan dene vali chizo ke nuksan ko



mehsus karte he to sharab ke nuksan ko mehsus karte huve baaz Hazraate Sahaba<sup>rd</sup> jaise ke Hazrat Umar<sup>rd</sup> Hazrat Muaz Bin Jabal<sup>rd</sup> aur bhi baaz Sahaba<sup>rd</sup> ke naam bataye jate he vo Huzur ﷺ ki khidmat me hazir huve aur sharab ke mutallik daryaft kiya.

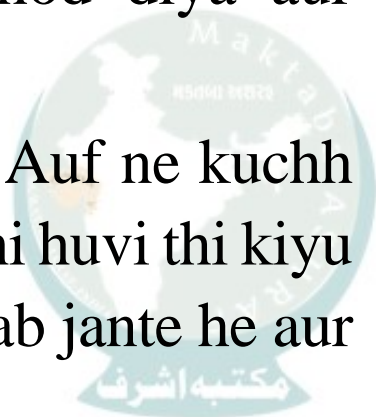
Quran me sharab ki hurmat ek dam se nazil nahi huvi he Islam jo he vo insaan ke mizaj ki aur uski tabiyat ki badi riyayat karta he ek adami kisi chiz ka aadi ho kisi chiz ki usko adat pad gayi ho aur aap usko ek dam se usse rok de to ye chiz uski sehat ke aetabar se bhi nuksan dene vali hoti he aur uske liye mushkil bhi ho jata he.

(1) Islam me sharab ko haram karar dene ke mamle me dhire dhire jisko gujarati he tabkavar kehte he vo tarika ikhtiyar kiya chunanche jab Huzur ﷺ se sharab ke mutallik un Hazrat ne puchha ke Ae Allah ke Rasool ﷺ sharab ke bare me shariyat kiya kehti he? To fauran Quran me ye ayat nazil huvi ke Ae Allah ke Nabi ﷺ ye log

aap se sharab aur jue ke mutallik puchhate he to aap keh dijiye ke usme bade gunah ke kam bhi he aur kuchh fayade bhi he lekin uska gunah fayade se badhkar he. (Su. Bakra 19)

To jo samajhdar the vo samajh gaye ke Quran ki is ayat me sharab ko haram nahi kiya gaya lekin ye batlaya gaya ke uska nuksan nafa se zyada he goya ek mashvara diya ja-raha he, chunanche is ayat ke nuzul ke baad bahut se Hazrat ne sharab pina chhod diya kuchh Hazrat ne ye socha ke sharab me agarche kuchh nuksan he lekin usme jo nuksan he ham us nuksan se khud ko bachne ka ehtemam karte huve sharab ka istemal karenge isliye ke abhi tak usko mana aur najaiz karar nahi diya he to unhone us silsila ab bhi jari rakha aur bahut so-ne apne taur par chhod diya aur mashvera ko kabul kiya.

(2) Hazrat Abdur Rahaman Bin Auf ne kuchh logo ki dawat ki usme sharab rakhi huvi thi kiyu ke vo abhi haram nahi huvi thi sab jante he aur



dekhte bhi he ke jaha-jaha is sharab ko mamnu nahi samjha jata aur uspar pabandi nahi hoti vaha koyi dawat bagair sharab ke nahi hoti isi tarah us dawat me bhi sharab rakhi huvi thi pine valo ne pi-rakhi thi aur magrib ka waqt aa-gaya aur usi hal me namaz ke liye khade ho gaye jo imam tha unho sure kafirun ki tilavat ki jiska tarjuma he ke Ae kafiro tum jiski ibadat karte he me bhi usi ki ibadat karta hu hala ke Quran me 'la aabudu ma taabudu' ke tum jinki ibadat karte ho me unki ibadat nahi karta lekin "la" ko chhod diya aur nashe me pata bhi nahi chala to uske fauran baad **Quran ki ek dusri ayat nazil huvi-** Ae imaan valo tum nashe ki halat me namaz ke karib mat javo.

(3) Hazrat Utban Bin Malik<sup>rd</sup> ne logo ki dawat ki ye Hazrat Utban Bin Malik<sup>rd</sup> khud ansari he to us dawat me ansar bhi the muhajirin bhi the ab ye sharab aisi khatarnak chiz he ke adami jab usko pita he to pine ke natije me uski akal, hosh aur havas khatam ho jaate he pata hi nahi

chalta ke vo kiya kar raha he kiya bol raha he aisi harkate karta he ke agar hosh me ane ke baad usko bataya jaye to vo khud bhi sharminda ho. Sharab ka haal to aisa he jab adami sharab ke nashe me mast hota he to usko pata hi nahi chalta ke me kiya kar raha hu.

Arab me ek purana dastur ye bhi tha ke jab mukhtalif kabile ke log jama hote the to har kabile vala apne kabile ki khubiya kamalat aur unki jo chize mashhur hoti thi unko baya karta tha aur dusre kabile ki buraiya karta tha.

Ab sab nashe me the hosh aur havas gum kiye huve the us mauka par Hazrat Saad Bin Abi Vakkas<sup>rd</sup> ne muhajirin ke fazail aur kamalat aur ansar ki tankis aur buraiya bayan karni shuru ki to vaha jo ansar the unko bhi gussa aa-gaya ek navjavan the ek taza oont zabah kiya gaya tha uske shane ki bazu ki haddi hoti he vo zara chhodi hoti he vo lekar ke maari to unka chehra zakhmi kar diya bahut si rivayato me ye bhi he ke bahut sare log apas me

ghuttam ghutta ho gaye jab hosh aaya to dekha ke kisi ka sar fata huva he kisi ka chehra zakhmi he kisi ki dadhi nochi huvi he to apas me ek dusre ke liye dushmani paida ho gayi.

Iski shikayat Huzur ﷺ ki khidmat me ki gayi to Quran ki ye ayat nazil huvi beshaq sharab aur juva aur ye but aur sugun nikalne ke tir jo unke yaha huva karte the ye sab ghandi chize he shaitan ka kaam he tum usse bacho shaitan chahta hi yahi he ke tumhare darmiyan sharab aur juve ke zariya dushmanavat aur kina paida kare aur tumhe Allah ke zikar se aur namaz se rokana chahta he. (su.maida 90, 91)

Jis din sharab ki mukammal hurmat aayi to uske bare me aata he ke Madine me us din kasrat se sharab bahi he jaise tez barish me saari naliya paani se bhar kar behne lagti he aur muddato tak aisa huva ke barish hoti thi to uske pani me sharab ka rang aur uski badbu zahir hoti thi unke dilo me Islami ahkam par amal ka aisa jazba tha sabhi Hazrat ne sharab

ghar se bahar nikal kar fek di bahut se logo ke pass tijarati sharab thi Huzur ﷺ ne unse bhi farmaya ke bhai tumhare godown me jitni bhi sharab vala maal he lakar jama karao chunanche sab ne lakar jama kar diya.

## **Sharab Se Mutallik 10 Adamiyo Par Lanat-**

Jab sharab ki hurmat aayi to uske bare bada sakht pehalu ikhtiyar kiya gaya chunanche hadees me ata he ke Allah ne sharab ke bare me das logo par lanat aur fitakar farmayi he:

- (1) Banane vale par. (2) Banvane vale par. (3) Bechane vale par. (4) Uski kimat khane vale par. (5) Kharidne vale par. (6) Jiske liye kharida ja-raha uske upar. (7) Pine vale par. (8) Pilane vale par. (9) Uthaqar le jane vale par. (10) Jiske liye uthaqar le ja-raha he uske upar.

## **Sharab Pine Par Sakht Dhamki Di He-**

Huzur ﷺ ka irshad he ke me Allah ki kasam khaqar ke ye baat kehta hu ke mujhe Hazrat Jibrail<sup>(al)</sup> ne batlaya ke ja adami sharab ka adi ho vo aisa he jaise but parast buto ki puja

karne vala aur Huzur ﷺ farmate he ke but parasti ke bad sabse pehali chiz jisse Allah ne mujhe mana farmaya vo sharab noshi he aur hadees me ye bhi ata he ke Huzur ﷺ ne farmaya jo sharab ka adi ho vo aisa he jaise buto ki puja karne vala hota he jaise lat aur uzaza jo zamana Ae jahiliyat ke but he unki puja karne vale jaisa baaz rivayato me to yu bhi he ke jo shaqhs sharab ka adi ho aur bagair tauba ke marega to Allah ke saamne but parasto ki shaqal me pesh kiya jayenga maidane hashar me.

Allah tamam ummate muhammadiya ko is buri aadat se hifazat farmaye.

## **12. HALAL AUR HARAM KI TAMEEZ NAHI RAHENGI**

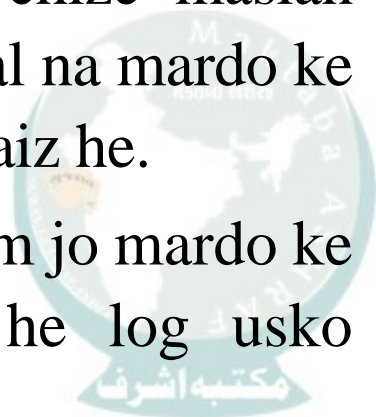
Libas me Khane Peene me halal aur haram ki tamiz na rahe jin chizo ko pehanna haram karar diya he usko bhi adami istemal kar raha he aur sharab pi-jaye yani khane pine ke mamle me bhi halal aur haram ki tamiz na rahe.



Aaj Kal bade-bade restaurant bante ja-rahe he aur log dhoom se vaha ja-rahe he aur khaa rahe he vaha kiya khilaya ja-raha he vo koyi nahi dekhta shauk se vaha ja-rahe he bas sirf numaish maksud he apne paiso ko haram tarika se kharch kar rahe he agar halal jagah bhi kharch kare to usme bhi shariyat ki taraf se ye chooth nahi he ke adami numaish ke taur par usko kharch kare log yu samajhte he ke fala restaurant me jakar khayenge to usse hamara ek makam banega aur vaha haram khilaya ja-raha he uski koyi tehnik nahi karta.

Reshmi libas ko mardo ke liye haram karar diya gaya he, sone chandi ke zevrat aur reshmi libas aurto ke liye jaiz he, mardo ke liye haram he aurto ke liye bhi sone chandi ke zevrat ki ijazat he, sone chandi ki aur chize maslan piyala thaali vagaira unka istemal na mardo ke liye jaiz he aur na aurto ke liye jaiz he.

To Huzur ﷺ farmate he ke reshmi jo mardo ke liye haram karar diya gaya he log usko



pahenne lagenge.

Bukhari sharif ki rivayat me he ke meri ummat mese kuchh log zina ko aur reshama ko aur sharab ko halal samajhne lagenge to us waqt Allah Taala ki taraf se unko masakar diya jayenga, reshama ka istemal mardo ke liye haram he lekin agar vo istemal hone lage to vo issi vaid me dakhil he.

Aaj-Kal ek banavati reshama aata he usko artifice silk kaha jata he vo chuke haqiqi reshama nahi he isliye uski gunzaish he lekin usse bhi bachne ka ehtemam karna behtar he.

To isse pata chala ke takava vala libas pehanana chahiye takabbur aur fakhrana libas se bachna chahiye. Allah ham sab ko amal ki taufik ata farmaye.

### **13. GAANE BAJNE KE SAADHAN KA ISTEMAL KIYA JAYENGA**

Aap ﷺ farmate he ke gaane vali aurte aur gaane bajne ke saadhan ko ikhtiyar kiya jaye yani



log aam taur par usko istemal karne lagenge.

Is daur me gaane ke saadhan ka zyada istemal ka matlab Mufti Muhammad Taqi Usmani<sup>db</sup> farmate he ke ye jo rivayat me aata he ke aam taur par istemal kiya jane lage to pehle zamane me ye jo maladar log huva karte the vo khas taur par gaane vali aurto ko gaana gaane vali bandiyo ko kharida karte the taake uske gaane bajne se apna dil behla sake.

Ab jo hadees me Huzur ﷺ farma rahe he ke gaane vali aurto aur gaane bajne ke saadhan ko aam taur par ikhtiyar kiya jane lage to us zamane me har adami ke pass aisi to kaisi vusuat ho jayegi ke vo gaane bajne ke saadhan aur aurat ikhtiyar karne lage? To farmate he ke us zamane me gaane bajne ki nisbat se Radio aur Tape Recorder he ke ye gaane bajne hi me hi istemal kiya jata he, TV, VCR, Dish Antena he ye saari chize aam ho gayi he har ghar me ye chize aa gayi he aur log isiko apna dil behlane ke liye istemal karte rehte he. Aisi chizo se bachna

chahiye, Allah amal ki taufik ataa farmaye.

To goya Huzur ﷺ ki peshingoi us zamane ke halat ke aetabar se dekhi jaye to sab ki samajh me nahi aa sakti kiyu ke har adami ke pass utni vusuat kaha hogi ke har adami bandi kharide aur usko dil behlane ke liye istemal kare.

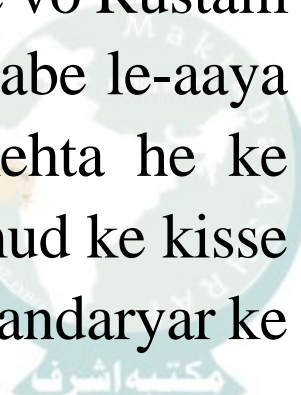
Gaane bajne ke saadhan bahut se hote he aur vo bahut se saadhan ek saath istemal kiye jaye tab ye maksad hasil hota he har adami ye saadhan kaise kharidega aur ye umumi shaqal kaise hasil hogi? To farmate he ke hamare daur me jo ye halat paida ho chuki he aur ye silsile shuru ho chuka he usse Huzur ﷺ ki us peshingoi ki sadkat ka andaza hota he.

Ye us waqt to kisi ki samajh me nahi aa sakta tha lekin is waqt har adami samajh raha he ke har ghar me ye chize pohach chuki he ek chhota sa Radio he uske zariya gaane sunte he ab to Mobile ke andar bhi Radio hota he aur ab to 24 ghante gaane phelane vale aise hazaro station ban chuke he ke adami 24 ghante usse

gaana sun sakta he pehle to Radio me itna umum bhi nahi tha ab to mustakil baaz Radio station valo ne isiko apna mission bana rakha he ke 24 ghante gaane phelate rehte he aur sunne vale sunte bhi he.

To ye gaane bajne vali aurte aur gaana bajne ke saadhan ke bare me Huzur ﷺ ne ye baat farmayi he aur vaise Quran aur hadees ke andar ispar vaide bhi aayi he sure Lukman me Allah ka irshad he ke logo me baaz log aise he jo khel ki baato ke kharidar he taake apni jahalat ke zariya logo ko Allah ki yaad se gafil kare aur Allah ki yaad ko mazak aur that-tha ka zariya banaye aise logo ke liye bada khatarnak yani zillat vala azaab Allah ki taraf se he.

Ek adami tha Nazar Bin Haris naam tha vo Paris ka safar kiya karta tha vaha se vo Rustam Isandaryar ki kisse kahaniyo ki kitabe le-aaya aur lakar yaha Makka valo se kehta he ke Muhammad ﷺ tum ko Aad aur Samud ke kisse sunte he aavo me tum ko Rustam Isandaryar ke



kisse sunavu vo bandi bhi kharid kar laya tha logo ko apne ghar le jata khana khilata aur bandi se gaane sunata aur sunakar ke aisa kehta tha ke dekho isme tum ko maza ata he ya usme goya ye ek tarah ki buraai bayan karni thi.

Shuru me jab Quran nazil huva to Quran ke hidayat naame se logo ko gussa karne ke liye aur Quran ke zariya se log asar kabul na karne paye aur Quran ke zariya se log hidayat kabul na kare isliye us zamane me bhi mushrikin aur kafiro ne ye tarika ikhtiyar kiya tha ke gaane bajne ke saadhan aur kisse kahaniya kharid kar logo ko imaan aur Islam se hatane ki koshish ki jaati thi ye silsila us zamane me shuru ho chuka tha.

Chunanche aaj bhi yahi napak harkate ho rahi he aur qayamat tak hoti rahengi musalmano ko rahe haq se hatane ke liye, Islam ke alava dunya ke aksar mazhab vale yahi mission me lage huve he ke kaise musalmano ko dunya se bedakhal kar diya jaye, musalmano ke dilo

mese imaani hararat ko kaise khatam kiya jaye taake vo zinda reh kar bhi kuchh kaam ke na rahe unka imaan bekar ho jaye, yahi unka maksade zindagi he.

To Allah puri ummat ki in napak sazisho se bachaye aur imaan ki kuvvat nasib farmaye aur nek amal karne ki taufik ata farmaye.

Ek aur rivayat me he ke Huzur ﷺ farmate he ke meri ummat ke andar Allah logo ko zamin me dhasa denge unki shaqalo ko badal denge aur asman se unke upar paththar barsaye jayenge kisi ne Huzur ﷺ ke is irshad ko sun kar puchha Ae Allah ke Rasool ﷺ ye kab hoga? Huzur ﷺ ne irshad farmaya ke jab gaane bajne valiyo ki ziyadati hogi aur sharab pina aam ho jayenga log gaane bajne vali aurto ki taraf mutavajje honge aur gaane bajne ke saadhan ko log kasrat se ikhtiyar karne lagenge us chiz ke upar shaqale badalne ki vaid aayi he aur hamari uski taraf koyi tavajjuh nahi.

Hazraate Ulma farmate he ke us vaid ka



matlab ye he ke jo log usme mubtela honge maanvi taur par to unke dil maskh ho hi jate he lekin qayamat se pehle aisa bhi hoga ke jab badi badi nishaniya zahir honggi to zahiri taur par bhi Allah unke chehro ko bandaro aur suvvaro ke chehro se maskh kar denge.

Aam taur par jo azaab aata he uske asbab me gaane bajne ko sharab pine ko aur ye gaana bajne vali nachne vali aurto ka bara dakhal he.

Allah ham ko sahi samajh ataa farmaye aur aise gunaho se bachne ki bar bar taufik ata farmaye.

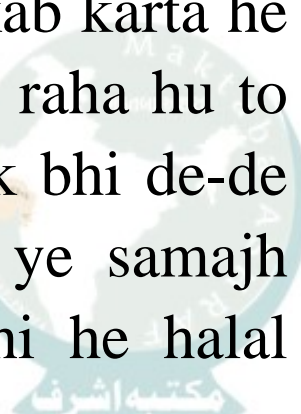
#### **14. TV AUR MOBILE IS ZAMANE KA SABSE BADA FITNA**

Pehle zamane me to ye hota tha ke TV nahi thi to Cinema House jate the aur har ek uski juraat nahi karta tha jo achchhe safed posh (white collar) hote the unke liye Cinema me jana mushkil hota tha ab to ek kone me beth kar dadhi bhi he haath me tasbih bhi he aur dekh rahe he shayar kehta he- Bahut mushkil he

bachna maye galgalo se khalvat me bahut asan he yaaro me mazAllah keh dena dosto ki mehfil me na-auzubillah bol dena to aasan he lekin tanhaai me us gunah se apne aap ko bachna bada mushkil he.

Haqikat to ye he ke TV ne aakar ke aaj sab ki parhezgari aur taqwe ka pardafash kar ke rakh diya he aaj shayad hi koyi aisa adami ho jiske ghar me TV na ho aur vo usse bachta ho TV ki ek khasiyat ye bhi he ke adami jab koyi gunah bar-bar karta he to us gunah ki kabahat uski ishaat uski buraai unke dil aur dimag se nikal jaati he jin logo ke gharo me TV he vo kiya kehte he? Usme kiya ho gaya? kiya harz he? Matlab ye ke usme koyi harz nahi.

Dekhiye do chize alag-alag he ek to he gunah ka karna ek adami gunah kar irtekar karta he aur samajhta he ke me gunah kar raha hu to thik he Allah usko tauba ki taufik bhi de-de lekin ek adami gunah ka kaam ye samajh karke karta he ke ye gunah nahi he halal



samajh karta he to kisi haram kaam ko halal samajh kar karna usse adami imaan se nikal jata he aaj TV me kiya harz he kehne vale apne imaan ki khair manave.

TV me jo chize hoti he vo kiya hoti he ek to gaana aur gaane ki hurmat Quran aur hadees se sabit he jaisa ke mene bhi apke saamne pesh kiya aur fir usme gaane bajne ke saadhan istemal kiye jate he Huzur ﷺ to farmate he mujhe Allah ne gaane bajne ke saadhan ko todne ke liye bheja he mera bhejna hi iske liye huva he aur ummati ko bagair usko sune huve sukun aur chain na pade ye hal mohabbat ka dava karne jaisa he?

Aur fir ye ke usme aurto ki milavat hoti he uspar jo aurte dikhlai jaati he unki taraf mard shahvat ki nigah se dekhta he halake Quran me nigah ki hifazat farz karar di gayi he hadees me he uske bare me badi takid aayi he usme aurte bhi mardo ko dekhti he us TV par mardo aur aurto ka ikhtilat dikhaya jata he ye

vo gunah he jin ka najaiz aur haram hona Quran aur hadees ke usul se saaf-saaf sabit he. Iske baad ek adami apni zuban se ye kehta he isme kiya harz he aap khud andaza lagaiye ke aisa jumla bol karke uska imaan kaise mehfuz reh sakta he ye TV jo he usne to hamari naslo ko kharab kar diya he ek German mahir ka kehna he ke ye TV tumhare muashare ko khatam kare tabah kare tumhari ane vali naslo ko barbad kare usse pehle usko utha kar nikal do.

Allah ham ko sahi samajh ata farmaye aur aise gunaho se bachne ki bar bar taufik ata farmaye.

### **MOBILE IS ZAMANE KA SABSE BADA FITNA**

AajKal sabse bada fitna Mobile aur Internet he usko log masjid me bhi late he chahiye to ye tha ke usko masjid me lekar hi na aate ghar chhod kar aate lekin log masjid me bhi Mobile lana nahi chhodte jaha Allah ka jikar ho Quran ki tilavat ho vaha par bhi shaitan ko lekar aate he ye bahut hi khatarnak fitna he kiyu ke jab

adami Mobile lekar masjid me aata he to namazo ke darmiyan jo awaaze uske andar se nikalti he jise ham ringtone kehte he.

Allah ke bande ise rakhte he Aaj Kal to achchhe achchhe deendar log Ehle Ilm Hazrat achchhe nek saleh unka ringtone bilkul haram hoti he yani music ki awaaz ko rakhte he usko Huzur ﷺ ne laanati awaaz karar diya he Hazrat Aisha<sup>rd</sup> ki rivayat he ke Huzur ﷺ ne irshad farmaya ke do awaaze Allah ke yaha lanat vali awaaze he ek to ye gaane bajne ki jo khushi ke mauka par hota he aur dusri vo awaaz jo gami ke mauka par kisi ki maut par makhsus andaz me makhsus awaaz nikal kar rote the jisko Noha kehte he un dono awaazo ko Huzur ﷺ ne lanati awaaz karar diya he.

Ye ringtone ki awaaz to music ki awaaz he us music ki awaaz ke bare me to Hazrat Ali<sup>rd</sup> ki rivayat he Huzur ne farmaya ke Allah ne mujhe gaane bajne ke saadhan ko mitane ke liye bheja he to Allah ke Rasool jis chiz ko

mitane ke liye aaye the uske bare me aaj ye ho raha he ke achchhe khase deendar kisam ke log bhi aise he ke unko ye sune bagair chain padta nahi he.

Ab ringtone bhi jo he vo mustakil in companiyo ka ek karobar ban gaya unke phone aate rehte he falane gaane ke taraz par ye ringtone he ye falane gaane ki he aur log paise de de kar us ringtone ko apne Mobile me dakhil kar rahe he ye kitni khatarnak baat he.

Mobile bhi jab istemal karna he to istemal karne vale ke liye zaruri tha ke Mobile ke mutallik saari tafsilat ulma se malum kare aur puchhe ke me kin sharto ke saath Mobile ka istemal kar sakta hu aur jo shariyatan bataai gayi un sharto ka lihaz karke uska istemal karna chahiye aaj jo bhi chiz market me aayi kharidi aur istemal karna shuru kar diya uski koyi paravah hi nahi ke Allah ke Rasool ﷺ ki is silsile me kiya hidayate he.

Shariyat us chiz ke istemal ki hame ijazat deti

bhi he ya nahi? Aur agar deti he to kin sharto ke saath kin kayde ke saath? Un baato ka hamne ehtemam nahi kiya to uska natija hamare saamne he ke masjido ke andar music bajne laga purane zamane me koyi tasavvur bhi nahi kar sakta tha.

Allah ham ko sahi samajh ata farmaye aur aise gunaho se bachne ki bar bar taufik ata farmaye.

### **15. APNE ASLAF KO BURA BHALA KAHENGE**

Ye hadees ka aakhri juz he jis par aaj tafsil bayan ki jaati he ke is ummat ke baad me aane vale log aagle logo ko bura bhalah kehne lagenge lanat aur malamah karne lagenge unki shaan me gustahkiya karenge unko gali galuch karenge ye pandrahavi alamat he jo Huzur ﷺ ne batlayi he farmate he jab ye saari chize hone lagengi to intezaar karo us waqt surkh andhiyo ka goya aag barsengi aise vakiyat zahir honge ya log zamin me dhasa diye jayenge ya logo ke chehre aur unki shaqale



bigad di jayegi ye azaab goya jagah jagah umumi andaz me pesh ayega.

Ye silsila bahut pehle se shuru ho chuka he shiya aur ravafiz ke yaha Hazraate Sahaba<sup>rd</sup> ko mustakil tana tashni aur gali galuch ka nishana banaya jata he balke unke akaid ki buniyad hi uspar he me unke kuchh akaid mukhtasar andaz me unki kitabo se pesh karta hu kiyu ke tafsil ka waqt nahi he.

Shiya apne akaid apni kitabo me bayan karte he usme ye he ke ham char buto se apni pakeezgi zahir karte he ye char but se kon murad he? naauzubillah 1. Hazrat Abu Bakar<sup>rd</sup>, 2. Hazrat Umar<sup>rd</sup>, 3. Hazrat Usman<sup>rd</sup>, 4. Hazrat Muaviya<sup>rd</sup>.

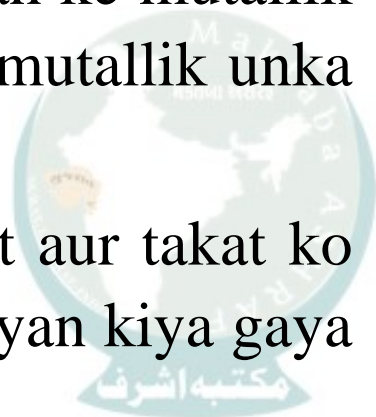
Aur char aurato se apni baraat zahir karte he naauzubillah 1. Hazrat Aisha<sup>rd</sup>, 2. Hazrat Hafsa<sup>rd</sup>, 3. Hazrat Hinda<sup>rd</sup>, 4. Hazrat Umme Arkam<sup>rd</sup>.

Aur vo tamam jo unke manne vale he ye unka akida he ke rooh Ae zamin par ye badtarin

makhluq he saari makhluq me badtarin he naauzubillah kufr ko nakal karna kufr nahi hota ye kitna khatarnak kitna ghatiya akida he dusre akaid to bahut gandhe he ye to sirf sahaba<sup>rd</sup> se mutallik he sab nahi apke saamne unke do char akaid hi pesh kar raha hu vo kehte he ke jab tak adami un charo buto se apni baraat ka izhar nahi karenge us waqt tak uska imaan motabar nahi hoga.

Shiyo ka Allah ke bare me bhi naauzubillah bure akaid he vo kehte he ke Allah ne vahi to Hazrat Ali<sup>rd</sup> par bheji thi Hazrat Jibrail<sup>al</sup> Huzur ﷺ ke pass galati se laate rahe naauzubillah 23 sal tak Allah ko pata nahi chala ke me jaha Jibrail ke zariya vahi bhej raha hu vo Jibrail to Hazrat Ali<sup>rd</sup> ke bajaye Huzur ﷺ ko pohcha rahe he Allah ke mutallik Huzur ﷺ aur Hazrat Jibrail<sup>al</sup> ke mutallik unka ye akida kitna khatarnak he.

Balke Hazrat Jibrail<sup>al</sup> ki amanat aur takat ko (sura Takavir 19, 21) me ye keh kar bayan kiya gaya



ke ye Quran ek aise farishte ke zariya se pohchaya ja-raha he jo bada sharif bada baizzat he bada kuvvat vala he.

Hazrat Jibrail<sup>al</sup> ki kuvvat ka ye alam ke kaume Lut ki bastiyo ko jab Allah ne halak karna chaha to puri bastiyo ko ek par pe utha kar asman ki taraf le gaye asman valo ne us basti ke janvaro ki awaaze suni aur fir unko ulat diya Hazrat Jibrail<sup>al</sup> ke aise 600 par he rivayato me aata he ke Hazrat Jibrail<sup>al</sup> agar apne do par fela de to saari dunya ko dhap de ye hal he unki kuvvat ka arsh vale ke yaha bade ba-izzat he ba-rob makam aur manzilat vale he aur asman valo me farishto me unki baat mani jaati he itat ki jaati he aur amanatdar he ab unke upar ye log ilzam laga rahe he.

Huzur ﷺ ka irshad he ke jab tum un logo ko dekho jo mere Sahaba<sup>rd</sup> ko bura bhala kehte he to kaho ke Allah ki lanat ho tumhare shar ke upar aise logo ke mooh par unke saamne kaho Huzur ﷺ farmate he ke mere Sahaba<sup>rd</sup> ko bura

bhala mat kaho tum mese ek adami agar uhad pahad ke barabar sona kharch kare to vo mere sahabi ke ek muth ya adhe muth kharch karne ke bhi barabar nahi ho sakta.

Andaza lagaye Sahaba<sup>rd</sup> ne jo do rakate Huzur ﷺ ki ikteda me padhali saari ummat ki namaze un do rakato ka mukabla nahi kar sakti Sahaba<sup>rd</sup> ne jo sadka aur khairat Aap ﷺ ki khidmat me pesh kiya aur Huzur ﷺ ne usko kabul kar liya to saari ummat ka sadka aur khairat uska mukabla nahi kar sakta.

**Aslaf Ke Bare Me Shamsuddin Salafi Ka Kharab Zehan:** Un Sahaba<sup>rd</sup> ko ye log nishane tankid banate he aur aaj aise aur bhi log paida hote ja-rahe he jo aslaf ko Sahaba<sup>rd</sup> ko aur unke alava akabir ko buzrugo ko bura bhala kehte he aaj ek jamat khud ko salafi kehti he aur vo aisi aisi gustakhiya aslaf ki shaan me karte he ek kitab shaye huvi he jisme vo likhte he Shamsuddin Salafi jisko Madina university se p.h.d. ka certificate diya gaya

usne apni kitab me aisi-aisi khatarnak baate likhi he ke ham aur aap uska tasavvur bhi nahi kar sakte.

Char mazahib yani ye jo char Imam he aur unko manne vale chahe vo Hanfi ho ya Shafi ho Maliki ho Hanbali ho unsab ke bare me vo kehta he ke ye sab kabar parast he balke unke mutallik likha he ke badtarin kabar parast aur mulahdin he aur Imam Gazali<sup>rh</sup> ke mutallik vo likhta he ke Gazali kabar parasto jahmiyo sufiyo ka akela hujjatul Islam he, Maulana Jalaluddin rumi<sup>rh</sup> jinki Masnavi he jo goya fane tasavvuf ki buniyad he unke bare me kiya likhta he? Sufiya ka Imam Hanfi sufi jahadatul vujud ka kail aur khurafat bakne vala ye Hazrat Maulana Jalaluddin Rumi<sup>rh</sup> ke bare me kehta he.

Hazrat Khvaza Muinuddin Chishti Ajmeri<sup>rh</sup> ke mutallik likhta he ke vo sufiya ka Imam he aur uski kabar ki log hindustan me puja karte he aur Shaikh Mahyuddin Ibnul Arbi<sup>rh</sup> jo

bahut bade alim guzre he unke mutallik to likha he naauzubillah ke vo zindik aur be-deen balke ek jagah likha he shaikhul kufr yani kaphiro ka shaikh, naauzubillah. (Tirmezi, Mishkat)

Ye vo pandra kaam he jo ye ummat karengi to Allah ke Rasool ﷺ ne sakht vaide sunayi he aur batlaya ke ye kamo ke karne par Allah ki gairat harakat me ati he yani ke Allah ka kahar barasta he, jiske natije me dunya par musibate aur afate ati he.

Andaza lagaiye ye chize hamare akaid ko kaha pohacha rahi he aaj ka musalman in sab bato ka khayal hi nahi karta aur goya apne hatho apne pairo par kulhadi marata he.

Zarurat he ke aisi chizo se bacha jaye. Allah meri aur aapki in sare fitano se hifazat farmaye.

(Tirmezi, Mishkat)

Havala- Mahmudul Mavaiz urdu se rivayat ka khulasa lipyantar kiya gaya he.

